

LATTER DAY SAINTS SOUTHERN STAR

BUT THOUGH WE, OR AN ANGEL, FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED. *Gal. 1:8*

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, AUGUST 4, 1900.

No. 86.

THE CHURCH.

BY APOSTLE MATHIAS F. COWLEY.

The Church of Jesus Christ of Latter-day Saints is the organization through which the Lord is accomplishing the declaration of the Gospel in the last days, gathering Israel, administering the ordinances of salvation, and in short accomplishing His purposes as predicted by the mouths of all His Holy Prophets since the world began. It is called the Church of Jesus Christ because it is His. He directed how and when to organize it, pointing out by direct revelation the manner of church government, the principles and ordinances of the Gospel; the blessings to be enjoyed by those who obey Him, and also the respective duties of each quorum or council of the Holy Priesthood. The phrase of "Latter-day Saints" is used to designate it from the former day dispensation or the Church of Jesus Christ of Former-day Saints. The authority of God dedicated to man is called the Holy Priesthood. This Priesthood is arranged in two great heads, the lesser, which is called the Levitical or Aaronic, because it was conferred upon Aaron and his posterity. It holds the keys of the administration of angels, administering the outward ordinances of the Gospel, such as "baptism by immersion for the remission of sins," the Sacrament of the Lord's Supper, the receiving and distribution of tithes and offerings, all subject to the direction of the Higher Priesthood. The officers in the Aaronic Priesthood consist of Bishops, Priests, Teachers and Deacons. There is a presiding Bishop, who holds the keys of this Priesthood, also other Bishops, who preside over the interests of the lesser Priesthood in wards or branches, looking after the temporal interests of the Priests, who are standing ministers, all organized into quorums of forty-eight in each. The duty of the Priest is to visit the home of each member, expound the Scriptures, invite all to come unto Christ and exhort the Saints to perform every duty enjoined by the Gospel of Christ. Teachers are organized into quorums of twenty-four each. The duty of those bearing this office is to see that the Saints do their duty, entertain no ill-feelings toward their fellow-beings; to see that all perform their

duties, and that no iniquity exists in the Church. These general duties, common to all Saints, consist in living a chaste, honest, upright, temperate and industrious life, attending to secret and family prayers, attendance at meetings of worship, partaking of the Sacrament, the payment of tithes and offerings, observing the Sabbath day and kindred obligations, all made plain in the revelations of God to the Church. The Deacons are organized into quorums of twelve each, and are to assist the teacher in all the duties of his calling, as occasion may require, but their especial duty is to look after the houses of worship, keep them clean, see to the arrangement of seats and the seating of the people in public assemblies of worship, and such other labors under the direction of the Bishop as may conduce to the welfare of the Church. The Melchisedek Priesthood holds the keys of the Kingdom of Heaven. Power to seal on earth and it is sealed in heaven; to loose on earth and it is loosed in heaven; to receive the revelations of God; to guide the Church in all things, and to understand the mysteries of Godliness so far as they are ever revealed to men in the flesh. In ancient times these keys and fullness of authority were given to Peter when the Savior said to him, "And I give unto thee the keys of the Kingdom of Heaven." (Matt. xvi. 18.) The offices of this Priesthood consist of the First Presidency, a quorum of three, bearing the Holy Apostleship, and as the organization of the Church on earth typifies the heavenly, these three symbolize the Father, Son and Holy Ghost, and hold the keys of authority over all departments of the Church, on all matters, spiritual and temporal, even as the Godhead is the great ruling power of the universe, the heavens and the earth and all that in them is.

Next come the Twelve Apostles, who hold the keys of opening the door of salvation to all nations, kindred tongues and peoples. The reason that this quorum numbers twelve is in honor of the twelve tribes of Israel. Jesus said to the Twelve at Jerusalem, "Thou shalt sit upon twelve thrones, judging the whole house of Israel," and again upon

the foundations of the heavenly Jerusalem were to be the names of the "Twelve Apostles of the Lamb." The Church in government is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." (Eph. II:19-20.) The duty of the Twelve is to carry the Gospel to all nations and to send the same by their associates, the Seventies. The Seventies are organized into quorums of seventy in each, presided over by seven of their number. Their especial calling is, like that of the Twelve, to be witnesses of the truth in all the world, and are the ones especially appointed to associate with the Twelve in conveying the Gospel message to all mankind.

The office of High Priest is one of Presidency. They are not limited to any especial number to constitute a quorum, but any number existing in a Stake of Zion are a quorum, presided over by three of their members. High Priests are chosen to preside over Stakes of Zion act as High Counselors, preside over temples, officiate in the ordinances of the House of the Lord, and where the literal descendants of Aaron are not found the High Priest is chosen to officiate in the Bishopric. Where men are found among the Seventies or Elders in any ward or Stake, more suitable to fill a vacancy in the ward Bishopric, Stake Presidency, or High Council, than the resident High Priests, such men are selected and then ordained to the office of High Priest. As standing ministers in wards and Stakes the office of Elder exists, and a quorum of Elders numbers ninety-six. They have authority to preach the Gospel, baptize, confirm, administer the sacrament, anoint, and lay on hands for the healing of the sick, but differ from the Seventies in not being under the especial duty of traveling abroad to preach the Gospel.

There is in the church a presiding Patriarch, and other Patriarchs in all the Stakes of Zion. The duties of this high office is to impart blessings to the Saints of God. In presenting the general authorities of the Church the name of the Patriarch is presented next to the Twelve Apostles.

These general authorities, presented for the acceptance of the Church at every general conference, are the Presidency, the Twelve Apostles, the Patriarch, the Seven Presidents of Seventies and the presiding Bishopric of the Church. The names of the officers in the Priesthood are Apostles, Patriarchs, High Priests Seventies, Elders, Bishops, Priests, Teachers and Deacons. When difficulties arise between members of the Church and they fail to settle them by themselves and the assistance of one or two witnesses as the Savior directs, the Bishopric of the ward form an ecclesiastical court, to which they can refer their difficulties. If the decision is unsatisfactory to either party, there is a court of appeal in each Stake, called the High Council, consisting of twelve High Priests presided over by the Presidency of the Stake. From their decision an appeal can be had to the Presidency of the Church, which is the end of controversy. These courts are not paid for their services. They are supposed to exercise the functions of their calling without partiality and with the fear of God before their eyes, and to be guided by the Spirit of the Lord in their conclusions.

In the selection of any and all officers in the Church the Saints have a voice. "No person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of that Church." (Doct. and Cov., section xx: v 65). "And all things shall be done by common consent in the Church, by much prayer and faith, for all things you shall receive by faith." (Doct. and Cov., section 26, v 2.) The Gospel is a perfect law of liberty, and no people upon the earth have broader freedom and a stronger voice in government, religious or otherwise, than do the Latter-day Saints in the governmental and all other affairs of the Church. The reader is referred to the revelations of God in the last days to the Prophet Joseph Smith, for a more perfect understanding of the offices and duties thereof, pertaining to the Church of Christ. They are to be found in the Book of Doctrine and Covenants. These revelations throw great light upon the fragmentary statements of the New Testament, because in the latter no one can learn the relationship of one quorum in the Church to another, nor the explicit duties of these respective offices in the Holy Priesthood.

This Church was organized on the 6th of April, 1830, as far as could be with the limited membership of six men—Joseph Smith, Jr., Hyrum Smith, Oliver Cowdery, Samuel H. Smith, Peter Whitmer, Jr., and John Whitmer. It was truly as "a grain of mustard seed, the smallest of all seeds," in comparison with other organizations. A less number could not have been organized under the laws of New York. The great founder under God of this Church had never belonged to any other. It was not the offshoot of Catholic or Protestant, but as "a little stone cut out of the mountains without hands," bore no relationship to any human system, and as the stone should increase in velocity as it rolled on, so has the Church grown in magnitude from the "mustard seed" to a great tree. It is believed by the Saints that the Savior was born on the 6th of April, and that the organization of this Church commemorates that great event. On the 4th of April, 1830, Oliver Cowdery preached the first Gospel discourse of this dispensation. Soon branches of the Church were raised up in New York and

Pennsylvania. Men were being brought into the fold, who later filled such notable places in the Church. Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and other leading men embraced the Gospel between 1830 and 1837. The Book of Mormon had been previously translated and published to the world. News of the new dispensation was heralded abroad by friend and foe. At that time many were prepared to embrace the Gospel, for the Lord had shown unto them that the Gospel in its fullness and purity did not exist in the Catholic and Protestant systems of so-called Christianity. The ministration of heavenly beings had been renewed, and during the entire lifetime of the Prophet Joseph Smith he was the recipient of messages from the eternal worlds. Persecution arose, and bitter opposition was arrayed against the Church. The Prophet was at times waylaid by wicked men, and sometimes arrested upon unfounded, trumped up charges. From all these he was delivered until the time came for him to offer his life as a martyr. In the fall of 1830 Oliver Cowdery, Parley P. Pratt, John Whitmer and Ziba Peterson were called to carry the Gospel to the Indians (Lamanites), located in what was then the western wilds of these United States. Near Kirtland, Ohio, they met Sidney Rigdon and other followers of Alex. Campbell. The Elders presented to them the restored Gospel, with the Book of Mormon. Many of them received the truth, and the town of Kirtland became a gathering place for the Saints. Joseph Smith, the Prophet, removed to that point, and the Church as a body were chiefly located there as early as 1831. In the meantime the future site of the chief city of Zion was designated by revelation to the Prophet, dedicated and set apart for the gathering of the Saints. In 1832 the first periodical in the Church was published, the "Evening and Morning Star," at Independence, Mo. The press and property of this publication was subsequently destroyed by a mob. Persecution in Missouri became very bitter. Many of the Saints were treated with bodily violence, their houses and property destroyed by fire and themselves expelled from the county by armed mobs. In the meantime Kirtland was being built up. The Lord required the Saints to build a temple, in which to receive sacred ordinances for the salvation of the living and the dead. To this labor they devoted their energies, and notwithstanding their poverty the temple was completed and ready for dedication in March, 1836. Joseph Smith, the Prophet, translated by inspiration the New Testament, completing the work Feb. 2, 1833. Five months later he finished the translation of the Old Testament, so far as the Lord indicated the necessity of so doing. The Latter-day Saints Messenger and Advocate was published in Kirtland. The Church, though organized by the authority of the Apostleship, did not contain sufficient adherents at first to organize the Councils of the Priesthood, so as time went on and numbers increased, the Lord would indicate when and how to organize these quorums. The quorum of High Priests was organized in Kirtland March 18, 1833. The Presidency and High Council of the Church was organized Feb. 17, 1834. That of the Seventies commenced Feb. 28, 1835. Thus from time to time, as the Church grew and developed, the Lord made plain by revelation how to organize every quorum, and finally Stakes of Zion and branches in them and branches scattered abroad. On

Aug. 17, 1835, the Book of Doctrine and Covenants, containing the revelations of the Lord to the Church up to that date, was accepted as a rule of faith and practice. Between that date and the martyrdom of the Prophet many revelations were given, but owing to the poverty and unsettled condition of the Church many of them were not published until subsequent to the decease of the Prophet. During the troubles in Missouri a body of men called "Zion Camp" left Kirtland May 5, 1834, to carry supplies and relieve the distress of their co-religionists, who had been exiled from their homes in Independence, Mo. They performed the arduous journey on foot, through the wilderness of Indiana, Illinois and Missouri, accomplished their mission and returned to Ohio. Early in the year 1836 the ordinances of blessing and anointing were attended to in the Kirtland temple, and that sacred edifice was dedicated to the Lord March 27, 1836. In the temple the gifts of the Holy Ghost were poured out in abundance. Many saw visions. The Savior, Moses, Elias and Elijah appeared to Joseph Smith and Oliver Cowdery. Previous to this, Joseph's first vision was a personal visit of the Father and the Son. Again, on Feb. 16, 1832, the Savior appeared to Joseph Smith and Sidney Rigdon and revealed unto them the glories of the celestial, terrestrial and telestial worlds, and the suffering and condemnation of those who are unworthy a kingdom of glory. In 1837, during the financial panic, a great apostasy took place in Kirtland, which involved the standing of several of the Twelve Apostles. Persecution raged in Missouri. Elders Kimball, Hyde and Richards introduced the Gospel into England and performed their first baptism July 30th, 1837, in the River Ribble. From then until the present date a prosperous mission has been conducted in Great Britain. Thousands have joined the Church in that land and gathered to Zion. Subsequently John Taylor introduced the Gospel into France, and with others into Germany, Erastus Snow to Scandinavia, Lorenzo Snow to Italy, and from these countries, especially Germany and Scandinavia, thousands have come to swell the ranks of the Latter-day Saints. Into each of these tongues, and in others, has the Book of Mormon been translated in fulfillment of prophecy.

The Gospel continued to spread in Canada, where it had been introduced by Parley P. Pratt, the United States and Europe. Persecution raged in Ohio and Missouri. The Saints as a body left Kirtland July 6th, 1838, for Missouri, chiefly locating at Far West, Caldwell county. In the fall of the year Apostle David W. Patten fell a martyr at the hands of a mob on Crooked river. Joseph, Hyrum and others had been sent to prison without trial or conviction, and yet the work prospered and spread abroad. During these sore trials, when death to the Prophet and others appeared inevitable, he prophesied of their safe deliverance from the mob in Missouri. While Joseph and Hyrum were still in prison Presidents Young and Kimball led the suffering Saints to Illinois, where they established the famed city of Nauvoo. To this point Joseph and his brethren made their escape and enjoyed a brief respite from mobocracy. The Prophet predicted, however, that Nauvoo would not be a long resting place for the Saints. In keeping with this inspiration, he prophesied Aug. 6th, 1843, of their coming location and greatness in the Rocky mountains. He also prepared an expedition to

explore the west, but died a martyr before its consummation. Although Nauvoo was a sickly place, the industry of the Saints, attended with the blessings of Divine Providence, the city grew with magic speed. A temple was soon commenced. A charter was obtained from the State Legislature to establish a University, and prosperity almost unparalleled characterized their labors. However, the combination of political intrigue and religious bigotry on the part of religious professors, coupled with transgressing apostates, soon conspired to spread death and destruction among the Saints. In Missouri, at Hann's mill and elsewhere, many had been shot down in cold blood, property burned and a whole people exiled from the State. In Illinois the trouble was inaugurated by Missourians. They sought on one occasion to kidnap the Prophet, but failed. Trumped up charges were made against the Prophet. He was tried as before, and every time acquitted. When his last trial was conducted, the mob (like the rabble in the halls of Pilate) said if the law cannot touch him powder and lead shall, and their nefarious purposes were permitted to be carried out, and on June 27th, 1844, Joseph and Hyrum, while under the pledged protection of Gov. Ford, were assassinated by a howling mob in Carthage jail, Hancock county, Illinois. Previous to his martyrdom he had received more than one hundred revelations, organized the Church in its fullness, and bestowed the keys of the Kingdom of God upon the Twelve Apostles. To Nauvoo were gathered thousands of people from the several States, Canada and Great Britain. At the time of the Prophet's martyrdom the Twelve were abroad on missions, with the exception of Elders John Taylor and Willard Richards, who were with the Prophet and Patriarch at the time of martyrdom, Elder Taylor himself being wounded with four balls. While the Saints were in Missouri the Lord commanded that they should importune the officers of the law in the districts where the trouble occurred, and not being heeded should appeal to the Governor, thence to the President of these United States. All this was done, without avail. The President answered their appeal by saying, "Gentlemen, your cause is just, but I can do nothing for you." Governors of States were written to, to use their influence to adjust the wrongs heaped upon the Saints, but from one or two only came a favorable response. On the failure of the State and Nation to protect her own citizens against mob violence and plunder, the Lord promised to vex the nation with a sore vexation. This was done in the millions of lives and treasure lost in the civil war. Of this war, the Lord revealed to Joseph twenty-eight years before it came to pass. The Church was not founded by men, nor did it depend upon any particular man or set of men for strength, growth and progress.

(To be continued.)

Releases and Appointments.

Releases.

R. W. Smith, Office.
J. T. Barrett, Mississippi Conference.
Sylvester Low, Jr., South Carolina Conference.
E. M. Lee, North Ohio Conference.

Worth, courage, honor, these indeed,
Your sustenance and birthright are.

—Stedman.

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from Page 275.)

BAPTISM, ITS ESSENTIALITY—

We now come to the important ordinance of Baptism. From what has been previously written, it is evident that this ordinance must be preceded by a living, operative, saving faith; a true, genuine, godly repentance. Then Faith and Repentance are prerequisites to Baptism. This, we have shown, is the Gospel order, and we cannot reverse it without incurring the displeasure of Almighty God, and stand convicted as false teachers.

The Gospel of Jesus Christ contains the truth, and is presented to the mind as the power of God unto salvation to every one who will believe and obey. We have no right or authority to change or alter God's holy plan. It has been given us for our redemption and exaltation, and must be obeyed in the order of its establishment, viz.: to follow in the course marked out by Christ. Suppose we should receive and adopt another plan—a plan which has been instituted of man, that which is not true—and believe it firmly and defend it vigorously. Will our faith save us? No, it will not. Why? Because, in the first place, it is not the truth we have believed in, and consequently our faith is vain, and unprofitable; and, secondly, our faith fails to embrace the proper plan, or saving code. Error may be believed with as much intensity as is possible for a man to believe a thing, and vindicated with zeal and energy; yet, it can never save the one thus believing. He may be sincere, and think that he is doing God's service; yet if his faith is not rooted and grounded in the truths offered for his salvation; if his faith is not firmly established in the perfect plan of life, he will fail to obtain that precious, everlasting boon—exaltation and life eternal—God's greatest gift.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20). Keeping in mind this injunction written by the zealous Prophet Isaiah, let us turn to Luke 7:28-29, where we read, "And all the people that heard Him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Here we see that those who failed to obey the ordinance of Baptism "rejected the counsel of God," then Baptism is "the counsel of God," and hence essential to the salvation of man, for no man can be saved in rebellion to God and His laws. Furthermore, we find that it is a law of God. "He that believeth (the Gospel) and is baptized shall be saved; but he that believeth not (and as a consequence of non-belief fails to be baptized) shall be damned." (Mark 16:16). Again, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you; and, lo! I am with you alway, even unto the end of the world." (Matt. 28:19-20).

That Baptism is essential to the salvation of man, we need only to review the incident of the conversion of Cornelius, the devout Gentile. Cornelius was a good man and one who feared God, who distributed alms to the people, and prayed to the Father of Mercies, for light and understanding. It pleased the Lord to send an angel to visit this devout Gentile, who informed him that his prayers

and alms had come up for a memorial before God, and who told him to send to Joppa for Peter, that he might hear words of salvation and truth. Peter responds to the call of Cornelius, visits his home, preaches the word of God, and commands them "to be baptized in the name of the Lord." (Acts 10:1-6-47-48). When Peter returns to Jerusalem and is questioned by the Apostles as to the propriety and appropriateness of ministering unto the Gentiles, he repeats the narration of Cornelius' conversion. (Acts 11:14-19.)

For another example take the record of Paul's adventures. You remember how that he had zealously persecuted the Saints of God, casting them into prison, compelling them to blaspheme the Holy name of Christ, and giving his voice against them when they were put to death. (Acts 26:9-12). On his way to Damascus, with writs of authority from the chief Priests to lay hold on the Saints of God, and punish them, he receives a vision from the heavens of glory, the brilliancy of the light is so great that Paul is stricken blind, and prostrated to the earth. In his humility and affliction he cries from the very depths of his heart, "Who art thou, Lord?" and the answer comes, "I am Jesus whom thou persecutest." "Lord, what wilt thou have me to do?" inquires the repentant Saul, and then comes the command from the lips of Christ, "Arise and go into the city, and it shall be told thee what thou must do." (Acts 9:1-6). Something is going to be told him which Jesus says he "must do." Let us hear the important decree, "Arise and be baptized and wash away thy sins." (Acts 22:16). It looks as though Baptism was essential to salvation, does it not? Here was Cornelius, a good man, worthy of an angelic visit, "commanded to be baptized in the name of the Lord," by obedience to which he might be saved; then we have Paul calling upon the Lord to know what he should do in order to be redeemed from his many sins and transgressions, and he is commanded to "Arise and be baptized in the name of the Lord."

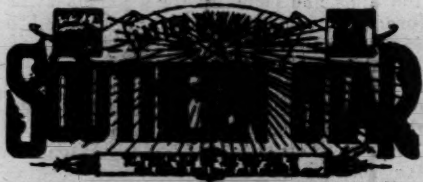
The evidences to prove the essentiality of Baptism as a means of salvation are so numerous and striking, that for any one to deny the same is to contradict the word of God through and through. It was taught by the Prophet John (Matt. 3:13-17; Mark 1:3-11), by the Apostles (Mark 16:15-16; Matt. 28:19-20; John 4:2), by Paul (Acts 16:29-34; Gal. 3:26-27; Heb. 6:1-2; Acts 9:1-18; Acts 26:19-20), by Peter (1 Peter 3:17-22; Acts 10:47-48; Acts 2:37-41), and finally by our Savior (John 3:22; John 4:1-2; Mark 16:15-16; Matt. 28:19-20). Surely it is essential to our soul's salvation.

Our glory and exaltation is predicated upon obedience to the commands of God. If we do just what Christ has commanded, regardless of modern speculation, we shall then occupy a safe and secure position. Let the world wrangle and tangle concerning the import of this sacred and holy ordinance—Baptism: let them quarrel and quibble upon the very brink of the water as to whether it is necessary to the salvation of the soul, but let us who believe the word of God, take heed and obey. It is enough for us to know that Baptism is a command of God, and that the whole duty of man is to "fear God and keep His commandments." (Eccles. 12:13).

(To be Continued.)

All who would joy win must share it:
Happiness was born a twin.—Byron.

Evil is wrought by want of thought as well as by want of heart.—Lowell.



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SATURDAY, AUGUST 4, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy," and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be restored and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and maintaining the law.
13. We believe in being honest, true, chaste, temperate, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

SOME MEN ARE NOT MEN.

There should be a vast difference between man and beast; but sometimes man so degrades himself by subverting his talents and his liberties and sinks to such a level that, almost with propriety the dumb beast can protest against the superiority of the great biped race. Beasts are dominating by their animal, muscular power, contented with food and comfortable shelter and satisfied with these if permitted to propagate their kind and protect their offspring. But a beast is moral. Man has these characteristics to a greater or less extent; but he, in these fast times, is generally immoral. When a man has no other attributes than those mentioned of brutes, he virtually ceases to be a man and for all purposes becomes a brute. If he is a selfish man—selfish in not allowing his fellow-creature to unmolestedly enjoy the rights to which the Great God has made him heir—he is

unworthy the appellation, "man." Think how despicable a person must be who by physical strength would prevent a neighbor from worshipping his Creator in the manner he desired. Yes, there are men, white men (?) who profess Christianity, call themselves civilized and enter the social circles of intelligent people, who would have their fellows rocked and scourged, incarcerated and decapitated, if a refusal was made to accept their style of worship or a charge made against the infallibility of their systems of theology. Nearly every one of the five hundred "Mormon" Elders in the Southern States can truthfully bear testimony that there are still living, men who would, if they had authority, again crimson the skies with the flames from the stake. All the infamy and cruelty and degradation of which the human heart is capable, grows clamorous and bears fruit in the breasts of such intolerant creatures. A man who would prevent religious liberty by brute force, is the embodiment of every black attribute which alienates him from God and adopts him, body and soul, to the bosom of the fiend of all crime and misery. Direct such a wretch to the black savage of Africa for wisdom. Show him that a century and a half ago in the Dark Continent, the unclothed cannibals, little above beasts themselves, whom the slaver stole for merchandise, would enslave to themselves a fellow black if he even attempted to interfere in their strange worship of rocks, trees and animals. These inferior human flesh eaters evinced more manhood in this important direction than he who is a religious intolerant, though he be dressed in broadcloth and make a show of learning. A man who will not allow another man perfect freedom in his holy prayers and practices, if those practices and prayers do not encroach upon the privileges and rights of anybody else, is not a man. He is a beast; his attributes are brutal. He disgraces humanity because he is called a man. He blasphemes the personality of God; because he is made in the similitude of His person.

TRIALS OF LIFE.

While we journey upon the earth in mortal probation it has been wisely destined that we should encounter difficulties, endure trials, and bear tribulations. From the moment we launch our frail barks upon the stormy sea of life to battle with the rough waves of stern reality, until we reach the blessed haven of rest, where time is no more, we shall meet with rugged gales, fierce breakers and perilous squalls.

We are not alone upon this voyage of life, for if we look around we shall find that others are scudding before the gale, that they are braving the tempest, and striving manfully to reach the Port in safety. Are we discouraged? Do we become despondent and downcast? Is there a gloomy shadow of sorrow upon our faces; a look of sadness in our eyes? Let us take courage from the life of Him who walked the shores of Galilee, who rebuked the winds and the waves, and quelled the threatening storm.

It sometimes happens that the honest in heart who hear and accept the Gospel of Salvation in the nations of the earth, leave the land of their nativity and emigrate to the west, where the Saints of God are colonized. The Gospel was the sweetest morsel their hungry souls had ever tasted, and with joy and gladness they hastened to the land from whence came the messengers of Truth; but when

they reached the land of the setting sun, they found the Saints of God not quite so good as the joy of their souls had depicted. As a consequence they became dissatisfied, discontented and discouraged. Their expectations had almost led them to look for a perfect heaven on earth where the Saints dwell, and they had overlooked the fact that the Gospel net gathers all kinds of fish. This was an exceedingly hard trial of their faith, a rigid test of their religion.

We should not look for perfect peace and heavenly rest on earth, for our Glorified Head has told us that in this world we shall find tribulation. The "tares and the wheat" are permitted to grow up together until the reaping time, when the wheat shall be bound in sheaves and carried into the garner, while the tares shall be plucked up, rooted out and destroyed.

If we will do as Peter has commanded, "Let your faith and your trust be in God," and not man, we shall never fail or weary in well doing. "Trials make our faith grow stronger" if we only use them as stepping stones to higher glories and more eternal rewards. Then do not be discouraged because of the acts of fallible men, but let your light shine, and it cannot fail to lead some honest soul aright. "A little leaven leaveneth the whole lump." We, as a people, are too apt to look at the acts of men, and neglect to observe and realize the beauty and holiness of the Gospel. Let us look to our Father in heaven, and lift up our heads, knowing that our redemption draweth nigh.

Paul in his epistle to the Roman Saints says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? * * * Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39). The misgiving and discouragement which will creep sometimes over the brightest faith, has, in the above expression of the inspired Paul, received a rebuke which should silence them forever. In all things we are more than conquerors.

Now then, dear Saints, if you have been called upon to bear such trials as we have herein mentioned, take joy and consolation from the words of holy men of God. There is a beautiful hymn found on page 212 of our Missionary Hymn Book, which each and every one of us should learn and comprehend. "Think not when you gather to Zion," etc.

PIONEER DAY.

The following is from the pen of C. C. Goodwin, of the Salt Lake Tribune. We are pleased to give it space, because recently we were almost converted to the belief that the man, whose pen is mightier than the sword, had departed this life:

"It is good for the people of Utah to celebrate the 24th of July. It is a most memorable anniversary. It signals a day when some men who were poor and worn out and filled with both sorrow and apprehension had turned their backs on civilization, by weary marches had crossed the then tentless plains and stubborn mountains, and planted their stakes in the desert, and began the building up of a State. That was but fifty-three years ago, but it has been sufficient time in which to transform this region. Save the mountains, the lake and the summer air, there is nothing here as it then was.

"That band of men, with but rude appliances, went to work, but the seal of youth was upon most of them. They went to their

work with songs, and the smiles on their faces were pencilled by sunbeams.

"Most of those faces have since grown withered and seamed and have disappeared, overborne by the irresistible friction of toil and care and time. But before they departed those smiles that they brought here went out and lighted the desert, and what was the desert reflects them now in tree and flower and meadow and the waving gold of the harvest, and thus the youth of those pioneers is made perpetual in the radiance of the beautiful valley.

"It is well to celebrate the day, to recall the old names, to do reverence to their memories, and to be sure to do nothing that will grieve the old pioneers if their spirits are watching what may be done."

PRESIDENT OF B. Y. COLLEGE.

Professor James H. Lindford was unanimously elected president of the Brigham Young College, Logan, Utah, on July 28th ult. He is a popular man among the residents of Cache county and his selection meets the approval of all who know him. He was born August 27th, 1863, in Centerville, Davis county, and is a graduate of the University of Deseret, and has also taken a course of study in the Wesleyan University of Illinois, and the Chicago University. His ability fully qualifies him for the position he has been elected to occupy, and we wish him success in his new field of labor.

Unveiling of Pioneer Monument.

Deseret News, July 26, 1900.

The principal feature of the observance of the twenty-fourth was the unveiling of the completed Pioneer monument at the intersection of East and South Temple streets this forenoon. While the number of citizens present were not as great as at the time of the laying of the corner-stone or as on the occasion of the unveiling of the statue of President Brigham Young just three years ago, it was, nevertheless, a large and reverential one.

The ceremonies today were brief and impressive and were conducted under the auspices of the Brigham Young Memorial Association, Hon. James Sharp, president, and were highly reminiscent, and extremely interesting throughout, and a testimonial to the energetic men who for the past ten years have had the memorial project under way; for it is just that length of time since they began the work, the completion of which they thankfully celebrated today. Only those who for a decade have labored for the building of a lasting monument to the memory of the founders of Utah's commonwealth understand the difficulties that have beset their path.

What It Has Cost.

The monument when completed in its entirety will cost \$27,500. Of this amount \$15,000 goes to Sculptor C. E. Dallin, the designer and construction supervisor. About \$25,000 in all has been expended. The remaining \$2,500 will be used in putting a handsome granite coping that is to replace the wooden fence that now surrounds the monument. The story of how the money was raised to erect the shaft is of itself an interesting one. At first the work of securing the funds was divided among the various Stakes and for a time subscriptions came in gradually from all classes of the community, including the widow and Sunday school child, who contributed their five cents with the same willingness that characterized the donations of those who were able to give larger sums. A pleasing fact was that many of those who sent their checks to the committee were not of "Mormon" faith. They simply admired the greatness of Brigham Young and his sturdy followers and desired to show substantial evidence thereof. It was during the Semi-Centennial

Jubilee that the movement to erect the monument received a marked impetus under President Woodruff, who came to its rescue at a time when the work was lagging. Recently President Snow gave much personal attention to the completion of the work, though the general committee of course performed the more arduous part of it, and are entitled to all praise.

President George Q. Cannon made the first address. He said that being one of the pioneers who came here in 1847, many reminiscences crowded his mind and he could not help drawing contrasts between conditions now and those existing here fifty-three years ago. While some people cannot or will not acknowledge that Brigham Young was an inspired man and a Prophet of God, all will concede the fact that he was a great man and a strong leader of men. When the Pioneers first looked into this valley all was desolation; the courses of the streams running into the valley being marked by willows, the only green to be seen. When Brigham Young saw the valley he declared it to be the stopping place of the pilgrims, and this in the face of assertions of trappers and hunters that it would be impossible for a community to live here. He sent exploring parties to the south and to the north to investigate the country and all returned declaring that the decision of Brigham Young was a wise one. The people suffered almost untold hardships during the first years of life in this valley when the elements were more inclement than now. They suffered the pangs of hunger in their most extreme distress. Once a week in my uncle's house, where I lived, said the speaker, we would weigh out our provisions in the family and then take them out for the week. Our rations were very short; we did not have enough to eat; we were hungry, very hungry—hungry to the ends of our fingers; hungry to the ends of our toes; always hungry—one good meal would not suffice to satisfy us, our hunger was so great. We cut thistle tops to eat and I never tasted such "greens" in my life. I actually began to get fat on thistle tops. Even boiled hides were eaten by the people, and even after the grain had been planted and began to grow, giving promise of a bread supply, the crickets came and swept it all away and added more hardships to those already endured by the settlers.

When gold was first discovered in California, Brigham Young advised the people to remain here and cultivate the land, promising them that they should be prospered if they did so. And while it has been charged against Brigham Young that he discouraged the development of the mineral industries of Utah, the sequel proved that his advice was wise, for by remaining at home and producing food the people placed themselves beyond the danger of a shortage of food supplies and put them in a position to pursue the search for gold and silver without jeopardizing the lives of their families by lack of something to sustain life.

I am not much of a believer in monuments, for I think that men and their good deeds should live in memory; but this present monument is a very proper one. The story of the pilgrimage of the Pioneers and their settlement here should be told and retold to our children in order that they may know of the heroic deeds done by their forefathers.

Hon. James T. Hammond.

Hon. James T. Hammond said that he did not believe in the worship of a monument, but thought the accomplishment which it represented was the thing to be

revered. Mr. Hammond reviewed the history of the erection of the monument and the life of the sculptor, Mr. C. E. Dallin, and introduced that gentleman.

The Sculptor.

Mr. Dallin excused himself for reading his address, saying that he was an artist, but not an orator. Continuing, he said:

"Friends, it is some twenty years since I turned my face eastward toward the unknown land of my hopes and aspirations, and as one who has visited strange lands and seen many sights, I return to the font where I first drank the life-giving waters of pure inspiration. To those who are born and reared amid these circling hills I have little need to tell what a potent spell they have, and as whatever little I have done has been directly traceable to their influence, you can well understand how they are intimately connected with the most sacred part of my being. To the mighty forms of sculptural beauty and the ever changing lights and shades of the peaks, my mind was ever attuned and as the history of sculpture plainly shows, sculptors have ever been reared amid the mountains. These silent, formative influences are even deeper and more lasting than we realize, and to you who have the privilege of this silent communion of the hills your spirits must ever be awake to the beauty and poetry that daily speak to you from the mighty heights.

"Art of every kind is simply the realization that beauty lies around us on every hand, and the artist is only he who possibly realizes more fully this truth, and he only becomes an artist in trying to reveal this truth to his fellow man. Art to the many is considered a luxury or an accomplishment, whereas in truth it is one of the most necessary functions of a well ordered life, and to deprive man of this means of expression would plunge him into a barbarism from which there would be no hope of ever rescuing him.

"I want to impress upon your minds these few truths, as the dignity of our art demands it, and although I cannot claim for my own work any small degree of these attributes, I still live in hopes that some day I shall realize some part of my dream. And in regard to the monument which is now completed after many delays, I can only trust to your indulgence. In unveiling it now, after nearly eight years since I did the work, I feel somewhat as though I were exposing some early sin, and I only regret that I could not do it over again, as I am confident I could do it better.

"The monument as it now stands is an attempt to depict the early history and condition of Utah, and with the exception of Brigham Young, the statues are representative. Thus the 'Indian' represents the early condition that prevailed in this valley before the advent of the whites, and the 'trapper' represents the first white man that ever penetrated the wilderness. The 'Pioneer' group represents the hardy, indomitable family that first made their home in the wilderness, and from them sprang the first civilization of the great west."

The Unveiling.

It was just 10:58 a. m. when a trumpet call was sounded and the veil of banners was loosened and fell from around the monument, disclosing the new bronze figures, while the band played "America." Then there were cheers and the crowd surged about the monument to view the figures that finished the monument to the Pioneers and their brave deeds.

Miss Margaret Young, a daughter of Major R. W. Young, and a granddaughter of Brigham Young, drew the cord that released the veillings.

History of the Southern States Mission.

(Continued from Page 274.)

July, 1898—On the morning of the 8th inst. President Rich and Elders Nelson and Anderson left the office to visit the Georgia Conference held at Monk, Campbell county, Ga. A most pleasant time was enjoyed.

July 25th the following Elders arrived from Salt Lake City and were assigned to their various fields of labor: Robert L. Shepherd, Samuel O. White, Francis P. Carlisle, Lewis Bastain, George May, LeRoy Farley, Hyrum K. Mortensen and Jesse W. Richins.

On July 27th, Elder N. P. Nelson returned from Middle Tennessee Conference, held at Byrdstown, Pickett county. Reported an excellent time and Elders feeling well in the work. Elder John W. Bench, Jr., was called to labor in the office.

On the 28th, inst. President Rich and Elder Nelson left for a tour of conferences not yet visited. July 29th, at about 6 p. m. the following significant telegram was received from President Rich, dated at Benton, Miss., July 30th, 1898: "Don't send mail here. We leave tonight to hold conference at Jackson. Have been driven out by one hundred and fifty men with rifles and shotguns."

The above telegram explained the reason why conference was not held at Mechanicsburg, Miss., as intended. There being a number of Saints in Yazoo county, Mechanicsburg had been chosen as a desirable place to hold meetings.

While riding through the country to the appointed place of gathering, President Rich and the Elders who had met him at the train noticed men all along the road. Some of them looked very tough and carried guns. The driver was asked why so many men could be seen and he told them that it was their intention to break up the Mormon Conference, which was to be held on Mr. Martin's farm, about one mile from Mechanicsburg. He further stated that the men had been gathering their forces for several days. When asked who the men were he mentioned several names of men who were engaged in the movement. Nearing the place of stopping, the brethren were met by a crowd of nearly two hundred men, armed with rifles and shotguns, pistols also being carried by many. When asked by President Rich to step aside and let them pass, the mobocrats did so, but not without some mutterings. When the passage through the lines had been made, and the house where some of the Elders had congregated was reached, a committee was sent to await upon President Rich and notify him that there would be bloodshed unless they left the country immediately. "I would like to go down the road and talk with the crowd," remarked President Rich to the committee, "because they are American citizens and will surely allow us our right to practice and preach the religion guaranteed to us under the constitution of the United States."

Major Dill and Captain Lee, two members of the committee, were opposed to such a move. They were not in sympathy with the mob, but wanted to see peace and avoid violence. They further said that the men were hot-headed and if their desires were not granted blood would surely flow. When told that meeting could be held and the place vacated by the Elders before 6 o'clock, the committee would not consent to this, agreeing to give them until 2 o'clock to leave the country, which was consented to.

In spite of the mob, the people were preached to for one hour, the situation be-

ing explained. President Rich while speaking remarked that he did not desire to have trouble, and would, therefore, withdraw. He took occasion, however, to pay his respects to the mob, telling them they were a set of cowards, who were unwilling to allow others to enjoy the religious liberty they themselves possessed.

It was a lawless crowd and they refused to listen to reason, therefore the brethren consented to leave, being marched down the middle of the road between the mobbers, who, armed to the teeth, had lined up on either side.

The train was boarded in the afternoon and the thirty-four Elders were allowed to hold conference in Jackson, Miss., the capital, and very good treatment was received. The Daily Clarion Ledger, published in that city, on August 1st, gave a very fair account of the mobbing in Yazoo county. The Elders were brave, and although forced to leave the place first appointed to hold meeting, yet they realized it was but fulfilling prophecy uttered by our Lord.

The month closed with the Elders in the field generally feeling well spiritually and physically. Some little sickness and suffering owing to the intense heat.

(To be Continued.)

BRANCH CONFERENCE HELD NEAR SOCIETY HILL, N. C.

July 21 and 22, fourteen Elders of the South Carolina Conference, together with numerous Saints and friends, met in branch conference, near Society Hill, according to previous arrangements made by President Sylvester Low. A neat and comfortable bowery had been erected for the occasion, near the one from whose platform Apostles Lyman and Cowley declared the word of the Lord, some few years ago.

President Low, Elders Lewis, Illum and Jensen occupied the time at the morning services on Saturday, speaking very forcibly upon those principles and doctrines of the Gospel which effect the salvation of mankind. A large and appreciative audience listened with much interest, some of whom came from many miles around and camped about the grounds during the conference.

All were surprised and much disappointed at the afternoon services, when they learned President Rich would not be present. The time was occupied by Elders Nix, Taylor, Thorne, Severe and Humpherys, all of which in their turn spoke upon the principles of the Gospel and bore firm testimonies of the mercy and goodness of the Lord and to the truthfulness of the Gospel. The peaceful influence of the Holy Spirit was richly manifested during the meetings, and after all disappointments the people thought it good to be there.

Sunday morning the bowery was crowded beyond its seating capacity with Saints and friends, eager to learn more of the Gospel. All listened attentively to President Low, Elders Anderson, Adams and Humpherys. Sunday afternoon Elder Lazenby was first called upon to speak, which he did with interest upon the first principles of the Gospel, after which President Low, being released to return home, preached his farewell sermon, and by the aid of the Holy Spirit spoke with power, proving the necessity of a visit and message from heaven in these last days in order that the people might be redeemed, and that the prophecies and predictions of ancient men of God might have their fulfillment.

Priesthood meeting was held after the

afternoon services, where much good instruction was given. The Elders were assigned their fields of labor and went their way rejoicing, and with a determination to do their whole duty.

Our retiring President—Sylvester Low—is succeeded by Elder C. R. Humpherys, and we all feel to press on the work of the Lord. Elder Low has been an ardent, energetic worker, and he carries with him the love and esteem of all the Elders.

GLEANINGS.

On the morning of July 20th, Elders Jesse W. Richins and John Banks entered Gibsonville, N. C., with the intention of canvassing the place, and, if possible, secure a place to hold meeting in. They were kindly received by a friend, who had previously invited them to call and preach. A visit was made to the Lutheran minister, who treated the brethren with silent contempt, would not let them use his church under any circumstances. Next they paid the owner of the school house (he is also the owner of the Methodist church building, a leading merchant and a magistrate) a visit and were treated very roughly; he would not reason with them and finally ordered the Elders to leave his store. They at once called upon the mayor (the Lutheran minister had been to see him before they arrived), and he would not shake hands, but inquired if they were Mormons. When told that they were servants of God, commonly called Mormons, the Elders were plainly told to "get out." "Are you not the mayor?" inquired the brethren. "Yes; and I want you to get out at once," was the response. Withdrawing the Elders walked up the street and could see the minister and magistrate following them up, inciting people to run them out. A crowd of leading men of the town fell in behind and prepared for action. The magistrate then went to where the Elders were and told them that he did not want to see them receive injury, but that they must leave the town, "for," said he, "the people do not want any of your rotten dogmas here."

The Elders endeavored to reason and explain, but to no avail, for ignorance was bliss, and hatred held sway.

Elder John Bankhead has been appointed to preside over the Florida Conference. We trust that the spirit of God will be with him in his labors down on the Balmy Peninsula, and that the proverbial "Land of Flowers" may blossom with the fruits of righteousness and peace. Florida has many good Saints and kind friends to whom we extend a welcome greeting and a hearty "God bless you."

Summer Excursions, Colorado, Utah.

The Union Pacific railroad will place in effect on August 7th and 21st, 1900, summer excursion rates of one fare for the round trip, plus \$2, from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full particulars address J. F. Aglar, General Agent, St. Louis, Mo.

Oregon, Washington, Idaho, Montana.

The Union Pacific railroad is the short line to Idaho, Montana, Oregon and Washington, consequently it will cost passengers less money by this route. Ask your nearest ticket agent for tickets via Union Pacific, from Omaha or Kansas City. For full particulars, maps and pamphlets of territory reached via the Union Pacific, address J. F. Aglar, General Agent, St. Louis, Mo.

NEBUCHADNEZZAR'S DREAM, OR, THE METALLIC IMAGE.

BY A. ARROWSMITH.

(Concluded from page 279.)

Daniel, in his seventh chapter, relates a wonderful vision or dream, which he afterwards recorded. I presume this dream was written by Daniel as he recollected it, appearing as a panoramic picture of events that would transpire down through the vista of time, even until the Ancient of Days sat in judgment upon all the children of men.

He did not only see the decline of the empires of Babylon, Persia, Macedon, Rome and the ten kingdoms, but tells of a power, that appeared boastful and more stout than his fellows, speaking great things, which subdued three kingdoms and made war upon the Saints, prevailing against them, and it appears that this condition of affairs was to exist until the Ancient of Days came in judgment. We all know that this event has not happened yet, and if I were to attempt the translation of this dream of Daniel's, as contained in his seventh chapter, I would say that the horn referred to, which was so stout, and that arose in the wake of the ten kingdoms, is the great American republic.

This government gained its power, territory and pre-eminence through the subjection of England, France and Spain. I would also add that this power has made war with the Latter-day Saints and prevailed mightily against them, inasmuch that the Saints have been driven from pillar to post, and at present are trying to enjoy peace in the confines of the Rocky mountains. In my further interpretations I would place the 25th verse immediately after the 23d, as the primitive Saints were worn out and time and laws were changed under the Roman empire, before the ten kingdoms, as spoken of in the 25th verse, were instituted.

One might think it presumptuous and unlawful in me to make such changes, but who has ever dreamed or seen visions and been able to retain a true chronology; let me illustrate. For instance: John, the Divine, on Patmos, had a vision, part of which is recorded in the 12th chapter of Revelations. Let us note the chronological order of that short chapter. He first records seeing the coming of the Savior and the twelve Apostles, then he saw the Devil and a third part of the hosts of Heaven cast out, which was a primeval occurrence; then he returns to the primitive days and saw the church driven off the earth; then again he speaks of the great war in Heaven, and so on.

If this great history of Israel, contained in the Bible, had been told in chronological order, it would have cleared up many apparent mysteries. I take it, the things of God are only understood by the spirit of God, therefore it would be well for every reader of the word of God to be in possession of the spirit in which the things therein are written.

To return; I would say that the events in history, profane and divine, corroborate the above explanation of this chapter, and all the institutions and kingdoms that will not serve God nor keep His laws and commandments, will come to naught, be broken in pieces and utterly destroyed. It is true that America is the promised land of Joseph (who was sold into Egypt), and choice above all other lands, and that this government is superior to all the kingdoms of Europe in its magnanimous treatment of the oppressed. However, it is far from perfect,

and must be purified from center to circumference, politically, socially, intellectually and spiritually.

It is true that the Church of Jesus Christ has been established once more on the earth, and a nucleus of the kingdom formed, but the kingdom of God, which is a theocratic government; where Christ will reign in person and issue laws from Zion, has not been fully established on the earth. At present, subjects are being prepared, as anciently, and the Elders cry out still, "Repent ye, for the kingdom of heaven is at hand," and He, who will come in glory and splendour, will have subjects prepared for His reception, but that temporal power with all its laws and enactments has not yet been instituted on the earth.

The gradual growth of the Church of Christ will cause the world to become pure and holy, and when the people are prepared, they will demand higher laws and nothing but a pure government of the people, for the people and by the people, with righteous laws administered by holy and pure men, will satisfy the children of the Kingdom of God.

The world is still subject to the kingdoms of men, but the God of Heaven has decreed that in the latter days, He would set up His kingdom, which would overthrow and entirely break up the image of gold, silver, brass, iron and clay. Daniel says: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

In the face of history, which so clearly interprets Nebuchadnezzar's dream, can we who are living in "the latter days" not see the pending breaking up of the man-made unauthorized systems and governments that now exist in the world, and the necessity of the establishment of a kingdom of peace and righteousness?

Their doom is fixed, the fiat went forth from the Almighty, and the idolatrous Chaldean, Nebuchadnezzar, with Cyrus, Alexander and the Caesars, testify to the literal fulfillment, in the downfall of their empires. The kingdoms of today present a picture of wealth, luxury and rapacity; ready to pounce on each other on the slightest pretence. Their vast armies and navies, with the continued manufacture of high explosives, explains to us that they design to destroy life and property, and that they are operating contrary to the principles of peace, justice and equity, and not in harmony with the Gospel of Jesus, and therefore they will go to destruction.

It would appear, at this writing, that we are on the eve of a terrible war with the Celestials in the far east. This might terminate in the loss of many lives and the division of the Chinese empire; but who dare say that, in the division of the spoils, other troubles will be averted. Jealousy exists between Russia and Japan, France, Germany and England, and they all appear anxious and ready to leap at and rend and destroy each other. When the time comes, the Almighty will fully vindicate His position, and allow the "Gods of war" to destroy the ten kingdoms and all the institutions, established contrary to His principles, and in their place He will set up His theocratic power, which will usher in the reign of peace, when swords will be beaten into

plowshares and spears into pruning hooks.

I have taken some of the following ideas from the Millennial Star, which will close this argument.

Being aware that it is quite popular among professing Christians to believe that the kingdom specially referred to as being set up by God, was a spiritual kingdom set up by Jesus 1900 years ago. Such a view of the matter we consider entirely erroneous, inasmuch as it does not agree with the facts in the case. The kingdom mentioned by Daniel and other Prophets was to be a literal kingdom, it being so catalogued with others which we have proven to be literal. Again it was to be a kingdom set up "in the latter days," which would be superior in its organization and entirely different and distinct from its predecessors, and would also be the last kingdom set up.

The days of Nebuchadnezzar, Cyrus or Alexander, could not be called "the latter days," and inasmuch as the Roman power was broken up, and other kingdoms arose from its ruins, the days of the Caesars could not have meant "the latter days."

Upwards of 1900 years have passed away since Christ, and we believe these to be "the latter days" spoken of by Daniel. If not, they must come, and the Kingdom will also come, as predicted, and "stand forever."

Again, it was to come "in the days of these kings." The Emperor of Rome, the ruling sovereign in the days of Christ, could not be designated "these kings," neither could his predecessors on the thrones of Babylon, Persia, or Macedon, who were dead and their kingdoms subverted. Evidently, then, "these kings" or kingdoms referred to, are those denoted by the toes of the image, and also by the ten horns of the fourth beast in the corresponding vision, in respect to which Daniel expressly says, "and the ten horns out of this kingdom are ten kings that shall arise." Kings are here used as representatives of their kingdoms, so that what was said of them referred to their respective dominions, as in the case of Nebuchadnezzar. Said Daniel, "thou art the head of gold; and after thee shall arise another kingdom inferior to thee, and another third kingdom." Nebuchadnezzar died, and Belshazzar succeeded him on the throne; so that it was the latter king who was dethroned by Cyrus, and not the former. As, however, Nebuchadnezzar is merely named as the representative of the empire over which he presided, so the "ten kings" alluded to are merely introduced as the representatives of the dominions which they held. The Medio-Persian empire did not succeed Nebuchadnezzar, as he had long been dead, and his place filled; but it did succeed the Babylonian empire, over which Nebuchadnezzar had been, and Belshazzar was then, reigning. The Greco-Macedonian kingdom did not succeed "Darius, the Median," nor Cyrus the Persian, for they had been dead nearly 200 years; but it did succeed the Persian empire, over which Darius Codomanus last wielded the sceptre. The Roman empire did not succeed Alexander, for he had been dead nearly 300 years; but it succeeded the Greek empire. So, in like manner, the "kingdom" which it was declared "the God of Heaven" would "set up" on the earth "in the latter days" was not to follow the immediate reign of the "ten kings" who first occupied the ten thrones, but it was evidently to succeed and "consume all these kingdoms," which their regal successors would be found presiding over. These kingdoms into which the Roman empire